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*An Historical View of the First
Planters of New-England.*

NO. III.

(Continued from p. 412.)

THE accession of King James I. to the throne of England, in the year 1603, inspired the Puritans with hopes that their cause which had long been severely oppressed, would now experience the royal favor. Bred from infancy in the bosom of the Church of Scotland, ever professing the highest veneration for the religion of his country, having given repeated testimonies of his strong attachment to its respective institutions, it was generally believed that, under his government, the usurpations of prelacy would be restrained, and the interests of the Puritans be rescued from oppression. The least that was expected, was that the laws enacted against Non-Conformity

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in the late reign, if not abrogated, would be abated in their rigor. The Presbyterian churches in England had every reason to promise themselves the same royal protection which was experienced by their sister churches in Scotland.

After the King had become quietly seated on the English throne, his conduct towards his English subjects disappointed the expectations of all men. His Presbyterian principles, of which he had often made such solemn professions, were now wholly laid aside, and no English monarch has ever professed a stronger attachment to Episcopacy, or a greater aversion to all the sentiments of the Puritans. Tho' destitute of that vigor of mind which was necessary for the execution of his projects, no prince of the Stewart line carried higher the pretensions of the prerogative, both in civil and ecclesiastical authority. Accordingly, he ever made constant exertions

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to favor the claims and strengthen the power of the prelates, and to reduce all non-conformists to a strict compliance with the canons of the church.

While the King was on his journey from Scotland to London, to take possession of the government, a Petition was presented him, supported by a great number of signatures, praying for the reformation of several abuses prevailing in the church, explicitly pointed out in the petition. On this subject Mr. Hume observes, "Though the severities of Elizabeth towards the catholics had much weakened that party, whose genius was opposite to the prevailing spirit of the nation; like severities had had so little influence on the Puritans who were encouraged by that spirit, that no less than seven hundred and fifty clergymen of that party signed a petition to the king on his accession; and many more seemed willing to adhere to it." From these remarks of the historian it is observable, that the same severities had been exercised under Elizabeth against the Puritans as against the Papists; that, still, a great number of ministers were advocates of their sentiments; and that "the prevailing spirit of the nation" was in their favor.

In consequence of this Petition, the King appointed a public conference to be held at Hampton-Court, declared in his proclamation, to be "for the determining things pretended to be amiss in the church." In this conference the King presided, attended by his privy counsellors; and the parties were nine bishops and a number of

dignitaries of the church in behalf of the establishment, and four ministers on the part of the Puritans. The Puritans presented their request for a reformation of several things in the present order of the church, and were about to show that those things to which they excepted were contrary to the word of God. They were often interrupted by the Archbishop, and treated with contumelious language. In many instances the King acted rather the disputant than the moderator, and attempted to overbear the Puritan divines by assertions and authority. This conference, in which no opportunity of fair argument was allowed the Puritans, issued in a triumph of prelacy; not a triumph of reason and truth, but a triumph of arrogance and power. The King ordered, with the consent of the Bishops, a few trifling alterations or explanations in the book of common-prayer, but he would suffer no invasion of the claims of episcopacy, or of the forms and ceremonies of divine worship. One of the puritan divines, Mr. Chadderton, "fell on his knees, and humbly prayed, that the surplice and cross might not be urged on some godly ministers in Lancashire; and Mr. Knewstubs desired the same favor for some Suffolk ministers." The King replied, "We have taken pains here to conclude in a resolution for uniformity, and you will undo all by preferring the credit of a few private men to the peace of the church: this is the Scots way, but I will have none of this arguing, therefore let them conform, and that quickly too, or they shall hear

of it ; the bishops will give them some time, but if any are of an obstinate and turbulent spirit, I will have them enforced to conformity."*—At this conference, the puritan divines prayed that there might be a new Catechism, and a new translation of the Bible : to which, under his own regulations, the king consented.

The result of the Hampton-Court conference convinced the nation that the Puritans would receive no countenance or indulgence from the crown, that the penal laws enacted against non-conformity would experience no relaxation, that the tyranny of the prelates would have the full support of royal authority. This conference was succeeded by a royal proclamation, in which all subjects are enjoined to conform to the doctrine and discipline of the church as now established, and to expect no further alterations. The Convocation of the Clergy which sat soon after, passed a great number of Canons, many of them very severe against every degree of non-conformity, to which all who refused their assent were to be punished with excommunication. A person excommunicated by ecclesiastical authority, was deprived of all religious privileges, even Christian sepulture ; and, in a great measure, of the privileges and protection of civil law.

The See of Canterbury having been vacated by the death of Archbishop Whitgift, soon after the Hampton-Court conference, it was supplied by the appointment of Archbishop

Bancroft. A great advocate of prerogative, a man of fiery temper, of strong resentments, of implacable feelings, he was a proper instrument to attempt the execution of the visionary measures of the king respecting uniformity, and to enforce the rigid penalties of the ecclesiastical laws. The Puritans, therefore, soon found their sufferings to increase. A more strict inquisition was made of all who fell under suspicion, with regard to their compliance with the prescribed ceremonies. He enjoined a strict observance of all the festivals of the church, with all the particular forms of divine service and administration of ordinances, and the appointed vestments of the clergy. He required a new subscription to the Articles prescribed by his predecessor, respecting the supremacy and compliance with all the forms of the Liturgy, against which the Puritans had uniformly protested as an insupportable grievance. The number of ministers who refused this subscription, Mr. Neal calculates, to be not less than fifteen hundred. In twenty-four counties, there were 746. The Court of High-Commission proceeded with rigor against those who refused to subscribe, or to comply with the appointed forms of worship. Delinquents were punished at the discretion of a court, exasperated by ill success and unrestrained by law, by suspension, deprivation, fines and imprisonment. In many instances, fines and costs reduced the sufferers and their families to beggary, while long and severe imprisonment often

* Neal.

terminated in the death of the victim.

These severe persecutions affected the laity as well as the clergy. Whoever were found attending any religious exercises, excepting such as were appointed in the book of common-prayer, were sure to experience the resentment of the High-Commission. All who presumed to espouse the cause of the non-conforming clergy, or to vindicate the sentiments of the Puritans, exposed themselves to the censure of the late canons, and all their penalties. Did any dare to censure the usurpations of the prelates, or the severities of the High-Commission, they were subjected to all the rigors of persecution. If any appeared in an unusual sanctity of life, were conscientious observers of the sabbath and of the real duties of religion, they were stigmatized as Puritans, they became the subjects of suspicion, and if they were so fortunate as to avoid the arm of power, they became the mark for the finger of scorn. Persons of all stations in life experienced the severities of the times. Various attempts were made in parliament, and even in the convocation, to restrain the excesses of ecclesiastical tyranny, and to alleviate the sufferings of the Puritans, but they were ineffectual.

The weight of religious intolerance having been long endured, its severities continually increasing, there being no reasonable prospect of relief, many people began to entertain serious thoughts of leaving their native country, the land of their fathers' sepulchres, and the un-

changing object of their affections; to seek in foreign lands that religious freedom which is the birth-right of every Christian. They loved their country and its laws, but the kingdom of Christ and the precepts of his word had a higher place in their affections. As early as the year 1602, a number of pious people in the north of England finding themselves and their ministers greatly distressed by the ecclesiastical courts, wishing to enjoy the privileges of the gospel according to *the simplicity that is in Christ*, unadulterated by human inventions and impositions, entered into a solemn covenant "to walk with God and one another, in the enjoyment of the ordinances of God according to the primitive pattern." Unable to maintain this their covenant in their own country, they were obliged to look to others, where the church had rest. The states of Holland, at this time, gave a free toleration to different denominations of protestants, and the constitution of the Dutch Reformed churches was agreeable to the sentiments generally entertained by the Puritans in England. These considerations, with the vicinity of the country, and the constant intercourse maintained between the two nations, induced many of the Puritans to turn their attention to that country. At first, individuals and single families went over to Holland, where they united with the churches of the country, or attached themselves to English garrisons, who then occupied some of the Dutch towns. The number of emigrants increasing.

Archbishop Bancroft procured a proclamation from the King, by which these emigrations were strictly prohibited. This was seconded by new vigilance and increased severities in the ecclesiastical courts. The Pursuivants [constables of the Bishops' courts] were ever on the alert, to enforce conformity to the ecclesiastical laws, and to prevent all emigrations. Forbidden to worship God according to his precepts, at home, the unhappy sufferers were not allowed to go abroad to seek the privilege. Such measures, however, opposed to the resolution of religious liberty, to the firmness of integrity, and to the dictates of duty, were utterly ineffectual.

Mr. John Robinson, a divine belonging to the county of Norfolk, eminently distinguished for abilities, learning and piety, and the various requisite qualifications of a minister of Christ, having been, with his congregation, greatly harassed with the tyranny of the spiritual courts, they determined to leave their country in a body and retire to Holland. When they first contemplated a removal, they thought of fixing their residence in the wilds of America. But the attempt appearing too arduous, they removed from their native country and settled in Amsterdam, in Holland, about the year 1607. As this congregation commenced the settlement and constituted the first church in New-England, their history deserves our particular consideration.

Mr. Robinson and his congregation, having resolved on a removal, and having disposed

of their property with that view, had many difficulties to encounter to effect their emigration. There was a general prohibition of emigration, the Puritans who were suspected of such attempts, were narrowly watched by the ecclesiastical authorities. The ports and harbors were carefully inspected, and, the design of this congregation being suspected, strict orders were given that they should not be suffered to depart. They were necessitated to use the most secret methods, to give extravagant fees to seamen, by whom they were often betrayed. Twice they attempted to embark, were discovered and prevented. At another time, having got on board a ship, with their effects, the Shipmaster sailed a little distance, then returned and delivered them to the resentment of their enemies. The next year they made another attempt, in which after the severest trials, they succeeded. Having engaged a ship belonging to Holland for their conveyance, they were going on board. By some treachery, their enemies had been informed of their design, and, at this juncture, a great number of armed men came upon them. A part of the men were on board, without any of their effects, the women and children were in a barque approaching the ship. The Dutch captain, apprehensive of danger to himself, hoisted sail, and with a fair wind directed his course to Holland. The passengers used every effort to persuade him to return, in vain. They saw their wives and children fall into the hands of merciless ene-

mies, unable to afford them any relief. They had none of their effects, not even a shift of clothes on board. A violent storm came on, which raged seven days without intermission. By the violence of the storm they were driven to the coast of Norway. On a sudden, the sailors exclaimed "The ship has foundered; she sinks! she sinks!" The seamen trembled in despair; the pilgrims looked up to God and cried, *Yet Lord thou canst save. Yet Lord thou canst save.* To the astonishment of all, the vessel soon began to rise, and rode out the storm. At length they arrived at their destined port, and united in the praise of their Holy Preserver, in the words of the Psalmist, *O that men would praise the Lord for his goodness, for his wonderful works to the children of men.* After some time all their friends who had been left, by the favor of a gracious Providence, *in perils of robbers, in perils by their own countrymen, in perils in the sea, in perils among false brethren,* arrived safely in Holland, where they mingled their mutual congratulations with grateful praise to God.—A few remarks on these events still remaining on the records of this ancient church, are deserving of notice. "I may not omitt the purite that came heerby; for by these soe publicke troubles, in soe many eminent places, their cause became famous, & occasioned many to looke into the same. And their godlye carryage & christian behaviour was such as left a deep impression in the minds of many. And altho some few shrunk att

those first conflicts as sharp beginnings, (as it was noe marvell,) yett many more came on with freshe corage, & greatly anymated others. And in the end, notwithstanding all these stormes of opposition, they all gott over to *Hollande* at length some att one time & some att another, & mett together againe accordinge to their heartes desires, with noe small rejoicinge."

This congregation fixed their residence in Amsterdam. But in consequence of some unhappy disputes which then agitated the other English churches in that city, they thought it prudent to remove. Accordingly, they removed the next year and settled in the city of Leyden. There they were kindly received, and enjoyed a quiet habitation. As the flames of religious tyranny and persecution continued to rage in England, many of their countrymen went over and joined with them, where, under the able ministry of their beloved Pastor, they continued in great union and prosperity, and became a great congregation. *Walking in the fear of the Lord, and in the comfort of the Holy Ghost, they were multiplied.* The church contained three hundred communicants. After the tempests of persecution and the severe perils through which they had passed, this quiet habitation was to them a happy foretase of that rest which *remaineth for the people of God.*

When Mr. Robinson first separated from the church of England, he was inclined to the sentiments of the Brownists; a sect of rigid separatists, who

denied the Church of England to be a true church. But in consequence of considerable conversation with the learned Dr. Ames, and his own careful reflections, he became convinced of the error of the Brownists, and was ready to extend Christian communion to his brethren of the established church. His church was established upon the principles of the Independents, of which denomination of Christians, who afterwards became so numerous in England and in America, Mr. Robinson is considered the father. The ecclesiastical constitution and doctrinal sentiments adopted by Mr. Robinson's church at Leyden, was the germ from which all the New-England churches have sprung.

After remaining a number of years in Holland, this *little flock* found their situation, on many accounts, unpleasant. The immoralities of their neighbours were dangerous to the rising generation, the difficulties of procuring a comfortable living induced many of their sons to enter the Dutch armies and navy, there was reason to apprehend their posterity would become incorporated with the people of the country, and their church become extinct. These considerations added to the more powerful motive, the hope of laying a foundation for the extensive advancement of the kingdom of Christ in the western wilderness, induced them to remove to America. Previous to their final determination, as their governing maxim always was, *In all thy ways acknowledge God, and he shall direct thy paths,*

they set apart a day for fasting and prayer, to seek direction from God.

Their removal being resolved, new difficulties were to be encountered. They applied for leave to go under the royal sanction, but were repressed. At length they obtained permission from the Virginia company to make a settlement near the mouth of Hudson's River, and after many delays had some unofficial intimations that they would not be molested in the exercise of their religion. It was resolved that a part of the congregation should first remove, and the major part with their Pastor, should remove after the new settlement had commenced. This produced a scene, *their parting*, not to be described. Mutual sufferings and a long period of harmonious union had endeared them to each other, by the strongest ties. Previous to their departure, they observed together one more solemn day of humiliation and prayer. On that occasion Mr. Robinson preached from Ezra viii. 21. *Then I proclaimed a fast there at the river Abana, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones and for all our substance.* After this, say their records, "They left that goodlye & pleasant city, which had been their resting-place near twelve yeeres. But they knew they were *pilgrimes*, & looked not much on those things but lifted up their eyes to Heaven, their dearest country, & quieted their spirits.—But truly doleful was the sight of that sad partinge, to see what teares did

gush from every eye & expressions which soe pierced each others harte, that sundrye of the Dutch strangers could not refrain from teares. But the tyde calling them to departe, their Rev. Pastor falling down on his knees, & they all with him with watery cheeks commended them, with most fervent prayers to the Lord, & his blessinge, & then with mutual embraces, & many teares, they took their leaves of one another, which proved to be their last leave with manye of them."—They sailed to Southampton in England, where they met the other ships and their friends, who were going with them from England. This was in July, 1620.

On the fifth of August they sailed from Southampton, but on account of bad weather and the leakiness of one of their vessels, they were obliged twice to put back. The poorer vessel they were compelled to leave, while as many as could be accommodated, one hundred and one persons of the adventurers, entered on board the other ship and took their last leave of the land of their fathers, on the sixth of September. *Called to go out into a place which they should after receive for an inheritance, they obeyed; and they went out, not knowing whither they went.*

After a tedious voyage, safely housed in the ark which God in his providence had directed them to prepare, protected by him who *directs the storm*, on the tenth of November they arrived at Cape Cod. The Dutch, intending to keep possession of Hudson's River, had

bribed the shipmaster to carry these adventurers so far southward, that they should not find their intended place of residence. They had found land, and it was too late in the season to put to sea again. They were in a good harbor, but on a most barren inhospitable shore.

On their arrival, they stepped upon the strand, and with bended knees gave thanks to God who had preserved his church in the ark, who had preserved their number entire, and brought them in safety to these unhallowed shores. Being without the limits of their patent, as to civil government, they were in a state of nature. They therefore procured and signed a civil compact, by which they severally bound themselves to be obedient to all ordinances made by the body, acknowledging the King of Great Britain to be their lawful sovereign. They say in the preamble, "Having undertaken for the glory of God, and advancement of the Christian Faith, and Honor of our King and Country, a Voyage to Plant the first Colony in the Northern Parts of Virginia." This instrument was executed on board their ship on the eleventh of November. Mr. John Carver, a man of distinguished abilities and eminent piety, was chosen their Governor.

The prospects now before them were such as to appal any other than our fathers. In a most howling wilderness, inhabited by pagan savages and wild beasts, a dreary winter approaching, no shelter from the tempest, and, as yet, no place of abode. They had one rest-

ing place and that was their all. Their trust was in Him who hath said to his chosen, *The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy them.*

After several unsuccessful attempts to find a convenient place for their residence, a party sent out for discovery, entered the harbor of Plymouth. In a severe storm on a December night, having, with their little barque, narrowly escaped a shipwreck, they were *cast upon a certain island* in the harbor. This was on Friday night. The next day they dried their clothes, concluding to remain on this little island, till after the Sabbath. This little band, about twenty in number, observed the next day as a Sabbath, which was the first Sabbath ever observed in a religious manner, on the New-England shore. Having examined the harbor, they returned to the ship, which weighed anchor and brought in their consecrated cargo in safety. Here these pious pilgrims landed on the twenty-second of December, 1620. They called the place Plymouth, the name of the town from which they last sailed in England. They now had a country and a home, but they had a better country on high.

They had now to contend with the inclement seasons, with innumerable privations, in a constant fear of a savage foe. But God has prepared their way before them. A desolating plague, which prevailed among the natives about three years before, had nearly depopulated those parts of the coun-

try. On this account, they received very little molestation from the savages for many years. Had they been carried to Hudson's River, according to their intention where the savages were numerous, there is much reason to believe the little colony would have been cut off. Infinite Wisdom directed their course to their prepared habitation. *We have heard with our ears, O God, our fathers have told us, how thou didst drive out the heathen with thy hand, and planted them.*

The severities of the season, their unwholesome food, and their incessant labors, brought upon this little flock a general and very mortal sickness, so that forty-six of their number died before the opening of the ensuing spring. Of those who survived, the most had been severely sick. Who can contemplate this little band, in an uncultivated wilderness, with no promise of support from their mother country, exposed to the inclement skies, of a dreary winter, with scanty supplies of food, utterly unskilled and destitute of the means for the cultivation of a new country, with no security for future harvests; surrounded with a savage enemy whose seats and prowess they could not know, visited with a raging disease, committing, at times, two or three in a day to the grave, of the living scarcely enough who had strength to perform the rites of sepulture;—without despondency, firmly determined to abide the just appointments of Heaven; and not admire a virtue which the religion of the Lord Jesus alone can furnish, and a

patriotism to which the canonized heroes of Rome were strangers. Had their object been to obtain a property for themselves and their posterity, or to obtain a name among the heroes of enterprize, they had sunk under their sufferings. Their souls were strengthened with other prospects. They confided in the wisdom of Heaven, they firmly believed that the Most High would here plant and maintain his church, that he would make the American wilderness like Eden, and her desert like the garden of the Lord. Buoyed up by faith, strengthened by the promises, obstacles vanished before them. They knew God had often led his church into the wilderness, but he had never forsaken her. *He raised up the righteous man from the east, brought him to a strange country, the Canaanite was then in the land, but he gave them as the dust to his sword, and as driven stubble to his bow.*

On the fifth of April after their arrival, the Plymouth company were called to mourn the loss of their excellent governor, and a deacon in the church, Mr. Carver. Mr. Bradford, a gentleman of distinguished worth, was chosen to succeed him, and excepting four years, he was annually elected to the office till his death, in 1657. A little before the death of Mr. Carver, the Indian Sachem Massasoit, came in to Plymouth, in a friendly manner, and entered into a treaty of friendship with the Colony, which he observed inviolably till his death. He was father of the famous Sachem, King Philip.

After the first desolating sickness, the people of Plymouth were, generally, very healthy, and the most of the first planters who survived that epidemic, lived to old age. Their privations, however, and their sufferings inseparable from the circumstances of their situation, were great in the extreme. Their property was principally, held in common stock for the support of the whole. And the wants of the few first years consumed the most of their store. Through fear of the natives, having received some threatening intimations from some of the tribes, they were necessitated to erect a fort, to empale their whole village, and to keep a constant guard.—In their excursions to find a proper place for settlement, while their ship lay at the Cape, they found about ten bushels of Indian corn which had been buried, for which they afterwards paid the owners, which helped to preserve their lives the first winter, and afford them seed for planting in the ensuing spring. Some friendly Indians taught them the manner of raising their corn, but their crop was very unequal to their necessities. Mr. Hutchinson is of opinion that no English grain was raised in the colony previous to the year 1633; when a few ears of rye were produced. The first domestic cattle were brought to the colony in 1624; previous to which, they had none for milk or labour. The most credible historians affirm that these pilgrims subsisted, in repeated instances, for days and weeks together, without bread, feeding upon the wild nuts of

the woods, and shell-fish.—Their difficulties for cloathing were equally great.—Some of the ancient writers intimate, that the great mortality in the first winter, appears to have been the means, under a wise Providence, of preserving the colony from perishing by famine.

The second summer after their arrival, the settlement was threatened with a famine by a severe drought. From the third week in May to the middle of July there was no rain. Their corn, for which they had made their utmost exertions, withered under the heat of a scorching sun, the greater part of it appeared irrecoverably lost. The Indians, seeing their prospects, observed they would soon be subdued by famine, when they should find them an easy prey. A public Fast was appointed and observed with great solemnity. The morning and most of the day was clear and hot, but, towards evening, the clouds collected, and, like the gracious influences of God, the rain descended in moderate yet copious showers. This revived their expiring crop, and produced a plentiful harvest. After which they observed a day of public Thanksgiving. I believe this to be the origin of our annual Thanksgivings. This event made an astonishing impression on the minds of the Natives, who saw and acknowledged that the God of the Christians was great, and good, and a hearer of prayer.*

In the autumn of 1621, the

* See Morton, New England Memorial, and others.

plantation revived an accession of settlers, of about thirty-five, of their friends from Holland.—In the year 1625, their venerable and beloved Pastor, the Rev. Mr. Robinson, died at Leyden, in the fiftieth year of his age. He was thus prevented from ever seeing his much-loved American church. After his death, the most of his congregation came over to Plymouth.

The Planters who first came to Plymouth were accompanied by Mr. William Brewster, a Ruling Elder in the church, who supplied, in a good degree, the absence of their Pastor.—He was a man of abilities and learning, having been liberally educated at the University of Cambridge, and of great piety. Being an able and useful preacher, he served the congregation in that capacity the greater part of the time till his death, about twenty-three years after the first settlement. The congregation, however, enjoyed the labours of other ministers during this period.

This little colony continued for many years in harmony, and were, perhaps, as eminent as any people which have appeared in modern times, for continuing *stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.* O.

[To be continued.]

On the Agency of God.

ALL, who acknowledge God to be the Creator of the world, are agreed that he is a real, proper agent. For to create is to act, or produce an effect, and to produce the world

out of nothing must be the greatest action, of which we can form any conception. There is no question, therefore, whether God, the Creator and Preserver and Governor of all things, be an agent. But it is a most important question, *in what does his agency consist.* And it is generally thought to be as difficult as it is important to solve. Agency is always opposed to passivity, and therefore may be, and must be something different from mere motion. A body or a person may move without any activity; because a body or person may be passive in moving. An inanimate body never moves of itself, but is moved by some irresistible power, and therefore is altogether passive in its motion. And a person may be compelled to move, contrary to his will, or choice; in which case his motion is not his action. There can be no action, where there is no choice, or volition. So that volition, or choice is the *essence* of agency, or that in which it solely consists. This is as true of the Deity, as of any other agent. Hence we may safely say, that *the agency of God* wholly consists in his will, his choice, or his volition; and in nothing which is either the *cause*, or *consequence* of his *willing*, or *choosing*. It is plain that his bare knowledge cannot produce any effect. Our knowledge of any thing past, present, or to come, has no tendency to produce any effect. And though God's knowledge be infinite, or unlimited, yet his knowledge never had, and never can have any tendency to produce any effect. His knowledge that the world would be created had no tendency to

create it; and his mere knowledge never could have created it. So that his agency does not consist in the least degree in his knowledge. It is plain that his agency does not consist in his wisdom, which is an intellectual faculty, by which he is able to form the most extensive and the most perfect designs. His forming the great plan of creation, providence and redemption had no tendency to produce those great and glorious effects. That plan existed completely in his infinite mind, before he took one step, or performed one act, to accomplish it. And his mere wisdom never would, and never could carry it into effect. And it is equally plain, that his mere power does not constitute his agency; for his power was necessarily prior to his agency. He had power to act before he acted, or power to create before he created. Power may exist without exercise or action. We have power, which we do not exercise, or we have power to act, when we do not act. The power of action and action are totally distinct. The agency of God, therefore, does not and cannot consist in his power to act, or his omnipotence. Now, if the agency of the Deity does not consist in his knowledge, nor in his wisdom, nor in his omnipotence, nor in any of his natural perfections, the inference is plain, that it must consist in his will, choice, or volition and in nothing else. None of his natural perfections can produce an effect without his willing it; and after he has willed it, his agency is no farther concerned in the production. His agency consists in nothing before his

choice, nor after his choice, nor beside his choice. It does not consist in the *cause* of his choice any more than in the *effect* of his choice. We can form just as clear ideas of the agency of God, as we can of his existence, or of any one of his natural perfections. And the clear idea we have of his perfections constrains us to believe, that his agency does not consist in any one, or in all of them, but solely in his will, choice, or volition. We cannot conceive of his acting as being any thing else, than his choosing or willing an effect. His barely willing or choosing a thing to exist, is all he does in causing it to exist. This is the dictate of reason respecting the divine agency. And reason in this case entirely harmonises with scripture. Moses represents creation as produced by a divine volition. "God said, Let there be light; and there was light." David also represents God as producing the world precisely in the same manner. "He spake and it was done: he commanded and it stood fast." "By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth." Thus it appears both from scripture and reason, that the divine agency consists in his will or choice, and not in the *cause*, or consequence of his choice or volition.

We may now safely proceed a step farther, and observe that God is a perfectly *free* agent. A *voluntary* agency is a *free* agency. We cannot conceive of any agent acting more freely than acting of choice. So far as God is voluntary in acting he must be free in acting. But we

have seen that he is perfectly voluntary in acting; yea, that his whole agency consists in choice. Choice always implies a motive, or an object chosen. We cannot choose without choosing something, and that something, which we choose is the motive of choice, and of consequence we always act from motive, when we act of choice. So, if God act of choice he must act from motive, and so far as he acts from motive, he must act freely. The divine agency is just as free as it is voluntary; and since it is altogether voluntary, it is altogether free. God was as free as he was voluntary in creating the world. This all the heavenly hosts solemnly and gratefully acknowledge.—We read, "The four and twenty elders fall down before him that sat upon the throne and worship him that liveth for ever and ever, and cast their crowns before his throne, saying, Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things and for thy pleasure they are and were created." God was perfectly free to create, or not to create the world; and he is equally free in all cases to act or not to act. His agency, therefore, is as perfectly free as voluntary.

We must now go further still and observe, that God is a *moral* as well as a free and voluntary agent. There is a wide difference between free and voluntary agency and *moral* agency. Any creature is a free agent, that acts of choice. The mere animal creation are free agents, because they act of choice; but they are not moral agents, because they cannot distinguish between

right and wrong, or moral good and evil. But God has the most perfect discernment between moral good and evil. He perfectly loves moral good, and perfectly hates moral evil. We read, "The righteous Lord loveth righteousness." And we read, "He is of purer eyes than to behold evil and cannot look on iniquity," which "is the abominable thing his soul hateth." He has made mankind capable of judging what is right and what is wrong, and calls upon them to judge of the rectitude of his own conduct towards them. "O house of Israel are not my ways equal? are not your ways unequal?" God always acts not only voluntarily and freely, but benevolently.—All his volitions are virtuous and holy. He always chooses to act perfectly right, or to do what is wisest and best to be done. It is morally impossible for him to have a selfish or a sinful volition. "He is the rock, his work is perfect: for all his ways are judgment; a God of truth and without iniquity, just and right is he." Thus it appears both from Scripture and reason, that God is a free, voluntary, moral agent. And we can form as clear, distinct and just conceptions of his free, moral agency, as of his power, wisdom, or goodness. And we can form as clear, distinct and just conceptions of the power, wisdom, goodness and agency of the first, supreme, eternal and self-existent Being, as we can of our own natural faculties and moral agency. However different his eternity and self-existence may be from our temporary and derived existence; yet

the nature of divine power, wisdom, goodness and free agency is perfectly similar to our own power, wisdom, goodness and free-agency. Power in God is the same as power in man; wisdom in God is the same as wisdom in man, goodness in God is the same as goodness in man; and free-agency in God is the same as free-agency in man. If this be not true, we can form no right conceptions of our Creator, and can never know that he is either a powerful, intelligent, or active Being. For we derive all our ideas of God, in these respects, from our ideas of ourselves. To say, therefore, that God's agency is different *in nature* from our agency is as absurd as to say that his power, or his knowledge, or his goodness is in nature different from our own. And to say this is to say that we have not and cannot have any true knowledge of God. Hence we may rest satisfied, that God is a perfectly free, moral agent; and that his free, moral agency solely consists in his will, or choice, or volition and in nothing else, which is either the *cause*, or *consequence* of his will. We have dwelt the longer upon this point, because it is a point of great importance to be clearly understood, in order to have just conceptions of God, and in order to remove the ground of many great and fatal errors, which prevail in the Christian world. And now, if we have properly explained and illustrated the *nature* of divine agency, we may proceed to consider the *extent* of the agency of the Deity.

In his holy word God claims universal agency. He says "I am the Lord and there is none else. I form the light and create darkness; I make peace and create evil: I, the Lord, do all these things." Here God claims universal agency both in the natural and in the moral world. And this universal agency is ascribed to him through the whole Bible. He causes the sun to rise and the rain to fall. He causes the regular succession of day and night, winter and summer, seed-time and harvest. He turns the hearts of Kings and of all men whithersoever he pleases. He works in all men both to will and to do of his good pleasure. All these things are ascribed to the divine agency by all the sacred writers. This representation of the divine agency may be demonstrated from various considerations. And among others, we will mention the following.

1. God made all things. There was a time, when neither the heavens, nor the earth, neither angels nor men existed, nor any other object, either material or immaterial, besides God. He existed alone, without any other existence in the universe. It was then absolutely impossible, that any thing should exist, beside himself, unless he should cause it to exist. Hence it is certain to a demonstration, that he is the *first cause* of all things out of himself in the whole universe: or in other words, he is the Creator of all things. But if he created all things, then his agency was concerned in all things, and must extend through the whole circle of creation. The heav-

ens and the earth, the sun, moon and stars, and every sensitive and intelligent creature, from the highest angel to the meanest insect, are the work of his hands, and owe their existence to his agency. Accordingly, God grounds his claim to universal agency, upon his being God, the first cause and Creator of all things. „I am the Lord and there is none else, there is no God beside me. I form the light and create darkness, I make peace and create evil. I, the Lord, do all these things." As the first cause of all things, the agency of God necessarily extends to all things.

2. This farther appears from his upholding all things. The Creator of all things must be the preserver of all things in existence. For God himself, to speak with reverence, could not give an independent existence to any created object. The same almighty power, which is necessary to give existence to any creature or object, is equally necessary to preserve that creature or object in existence every moment. Preservation, strictly speaking, is nothing less than *continued creation*. The first agent must be the supreme agent: that is, he must exercise a constant agency over all other agents. For in him they must live and move and have their being. He who made angels agents must have a constant agency over them. He that made men agents must have a constant agency over them. To suppose, that either angels or men can act independently of God, is to suppose that they are themselves Gods. But

the Deity cannot make a Deity, or create an independant being. This is totally inconsistent with the nature of creative power. This God himself illustrates in the instance of Cyrus. "For Jacob my servant's sake, and Israel mine elect, I have called thee by name : I have surnamed thee, though thou hast not known me. I am the Lord and there is none else, there is no God beside me : I girded thee, thou hast not known me." God who created Cyrus, exercised a constant agency over him, and girded him in all his conduct. And this is true of all his intelligent creatures from the highest to the lowest. The preparations of their hearts and the answers of their tongues are from him. He exerts his agency in producing all their free and voluntary exercises, just as much as in upholding them in existence every moment. It is just as certain and just as demonstrable, that God exerts his agency in *upholding* all things, as that he exerted his agency in *creating* all things. For no other power than that which made the world can uphold it in existence, a single moment. The first agent therefore must be an universal agent. We may add,

3. That God must extend his agency to all things in the universe, because he has made all things for himself. As he was voluntary in creating all things, so he must have had some supreme motive in creating all things, and this could have been no other than his own glory. He ought to regard, and he did regard himself supremely in the work of

creation. He must, as a perfectly holy and benevolent being, have had a wise and good design in creating angels and men and every creature, which he formed. As we are told expressly, "that God has made all things for himself; even the wicked for the day of evil;" and that, "for his pleasure they are and were created." Now, it is utterly impossible that God should make all things exactly answer his original design in creation without exercising a constant and irresistible government over them. And it is impossible that he should exercise a universal government over all his creatures and works, without exerting a universal agency in and upon them. For it is as impossible for God to govern any creature or object, which is independant of him, as it is for creatures to govern what is independant of them. The divine government is nothing less than the divine agency and cannot extend any further than his agency extends. But we know, from reason as well as from scripture, that God is morally obliged to govern all his creatures and all his works to promote his own glory. If he neglected to do this, his creatures could clearly discern, that he acted inconsistently with the perfect rectitude of his character. For as a moral agent, God is under infinitely stonger obligations to do right, than any of his creatures are, because he knows the nature and importance of doing right, infinitely better than they do. If therefore, the divine agency be moral agency, then it is certain,

that it must be universal. God is under infinite obligation to extend his agency over all his creatures and works, without the least limitation or exception. He must form light and create darkness; make peace and create evil, because he is the Creator and owner of the universe. And the same motive, that induced him to act at all, must constantly and eternally induce him to extend his agency through the whole circle of creation. He must act upon the greatest and smallest creature, the greatest and smallest object in the universe.

REMARKS.

1. If divine agency wholly consist in volition; then human agency must consist in volition. There seems to be a strong and strange disposition to place moral agency in creatures, not in volition, but in the cause of volition. But this is absurd, because it is placing it in something which is involuntary. As the agency of God does not consist in his power, knowledge, or wisdom, or any of his natural perfections; so human agency cannot consist in reason, conscience, or any intellectual faculty; but wholly in choice, or volition. That human agency wholly consists in volition is evident from scripture, reason and common sense.

2. There may be as many moral agents, as there are intelligent creatures, who act of choice. It is said if God be a universal moral agent, there can be but *one* moral agent in the universe. But this is a groundless assertion, since moral agency consists in volition.

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It is true that there is but one independent agent in the universe, yet there are as many free moral agents as there are rational creatures that act in view of motives under the supreme agency of God.

3. If the moral agency of God consist in volition, and not in the cause of volition; then men may be as free moral agents as God himself; for their agency consists in volition and not in the cause of their volition. It is true that God is the cause of their volition; but this does not render them less free than he is. For the freedom of volition consists wholly in its own nature and not in the cause of it.

4. To deny the universal agency of God is virtually to deny his existence. God founds his divinity upon his universal agency and implicitly says, that he should not be God, if he did not preserve and govern all his creatures and all their actions. Indeed, if creatures can act independently of God, they may exist independently of any supreme cause, and the evidence of the divine existence is rejected.— Yet they, who assert the universal agency of God are frequently charged with blasphemy. But God asserts his own universal agency in his word and adduces this agency as the proper evidence of his supreme existence and divinity.

5. Divine agency and human agency are perfectly consistent and may be seen to be so. Let divine agency be defined, and it is impossible to see any inconsistency between such agency in God and free moral agency in rational crea-

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tures. Their free, voluntary agency may be an effect of the divine agency. If volition in creatures may be an effect of volition in the Creator, human agency and divine agency may be perfectly consistent, although totally distinct. Rational creatures never feel, nor can they ever perceive the least inconsistency between their own agency and the agency of God, in whom they live and move and have their being. If they will only consider the nature of their own agency and of the agency of God, they will see that they are perfectly consistent.

Religious Intelligence.

FOREIGN.

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The English Review of Buchanan's Researches.

[Concluded from p. 435.]

THE reader who has followed us through the former part of this Review, will not be surprised to find that Dr. Buchanan should have been led, by a consideration of all the circumstances relating to the Syrian church in Asia, to cherish the hope that it might one day be united with the church of England. He conversed at great length on this important subject with the Syrian bishop and some of the clergy. The bishop, after conferring with his clergy, returned, in writing, an answer to the following effect: "that an union with the English church, or, at least, such a connection as should appear to both churches practicable and expedient, would

be a happy event, and favorable to the advancement of religion in India." In making this communication, he used his official designation, "Mar Dyonisius, Metropolitan of Malabar."

From Cande-nad the residence of this venerable bishop, Dr. Buchanan returned to the sea-coast, to visit Colonel Macaulay, the British Resident in Travancore, from whom he states himself to have derived much valuable information, and whom he represents as the warm friend of Christianity. After residing with this officer a few days, they proceeded together to Udiampier, formerly the residence of Beliarthe, king of the Christians, and the place at which, in 1599, the Archbishop of Goa convened the synod of the Syrian clergy, when he burned the Syrian and Chaldaic books. From Udiampier they went to Cande-nad, to confer again with the Syrian bishop, and found that he had commenced the translation of the scriptures into the language of Malayala. They then visited Cranganore, the seat of a Romish archbishopric, to which 45 churches are subject. Not far from Cranganore is the town of Paroor, where there is an ancient Syrian church, bearing the name of St. Thomas, and supposed to be the oldest in Malabar. Dr. Buchanan took a drawing of it. At Verapoli, the residence of Bishop Raymond, the Pope's apostolical vicar in Malabar, there is a college for the sacerdotal office, where the students are taught the Latin and Syriac languages. The apostolical vicar superintends 64 churches, exclusive

both of the 45 already mentioned, and of the large dioceses of Cochin and Quilon, whose churches extend to Cape Comorin, and are visible from the sea.

"The view of this assemblage of Christian congregations," observes Dr. Buchanan, "excited in my mind mingled sensations of pleasure and regret; of pleasure to think that so many of the Hindoos had been rescued from the idolatry of Brahma, and its criminal worship; and of regret when I reflected that there was not to be found among the whole body, one copy of the Holy Bible.

"The Apostolic Vicar is an Italian, and corresponds with the Society 'de propaganda Fide.' He is a man of liberal manners, and gave me free access to the archives of Verapoli, which are upwards of two centuries old. In the library I found many volumes marked 'Liber hereticus prohibitus.' Every step I take in Christian India, I meet with a memento of the Inquisition. The Apostolical Vicar, however, does not acknowledge its authority, and places himself under British protection. He spoke of the Inquisition with just indignation, and, in the presence of the British Resident, called it 'a horrid tribunal.' I asked him whether he thought I might with safety visit the Inquisition, when I sailed past Goa; there being at this time a British force in its vicinity. It asserted a personal jurisdiction over natives who were now British subjects: and it was proper the English government should know something of its present state. The Bishop answered, 'I do not know what you might do, under the protection of a British force; but I should not like (smiling, and pressing his capacious sides,) to trust *my* body in their hands.'

"We then had some conversation on the subject of giving the scriptures to the native Roman Catholics. I had heard before, that the Bishop was by no means hostile to the measure. I told him

that I should probably find the means of translating the Scriptures into the Malabar language, and wished to know whether he had any objection to this mode of illuminating the ignorant minds of the native Christians. He said he had none. I visited the Bishop two or three times afterwards. At our last interview he said, 'I have been thinking of the good gift you are meditating for the native Christians; but believe me, the Inquisition will endeavor to counteract your purposes by every means in their power.' I afterwards conversed with an intelligent native priest who was well acquainted with the state and character of the Christians, and asked him whether he thought they would be happy to obtain the Scriptures?—'Yes,' answered he, '*those who have heard of them.*' I asked if he had got a Bible himself?—'No,' he said; 'but he had seen one at Goa.'

The account of the Syriac manuscripts, which Dr. Buchanan succeeded in obtaining, and of the ancient tablets, on which are recorded the rights and privileges granted to the Christians, supposed to have been lost, but lately recovered by the exertions of Colonel Macaulay, has been, in some measure, anticipated in our volume for 1807. Most of these manuscripts, together with copper-plate fac-similes of the tablets, are deposited in the public library of the university of Cambridge.

The translation of the Scriptures into the Malayalam, which was set on foot, as we have seen, at Dr. Buchanan's suggestion, was prosecuted by the Bishop without intermission. In the following year Dr. Buchanan visited Travancore a second time, and carried the manuscript version of the New Testament to Bombay to be printed;

learned natives being sent from Travancore to superintend the press. It is intended to continue the translation until the whole Bible is completed. The British and Foreign Bible Society have voted a large supply of paper in aid of the design. Dr. Buchanan likewise urges the printing of an edition of the Syriac Scriptures for distribution in Malayala, and also in Mesopotamia. We trust that the Bible Society will not be inattentive to this important object.

In the course of his travels through different parts of the East, the author had an opportunity of witnessing the degrading effects produced by the papal corruptions. On one occasion he beheld the tower of Juggernaut employed to celebrate a Christian festival. While the author reviewed these corruptions, he was always referred to the Inquisition at Goa, as the fountain head. This determined him, if possible, to visit Goa before he left India. He had learnt, from every quarter, that this tribunal was still in operation, though restricted as to the publicity of its proceedings; and that its power extended to the extreme boundary of Hindostan.

"That, in the present civilized state of Christian nations in Europe, an inquisition should exist at all under their authority, appeared strange; but that a papal tribunal of this character should exist under the implied toleration and countenance of the British government; that Christians, being subjects of the British empire, and inhabiting the British territories, should be amenable to its power and jurisdiction, was a statement which seemed

to be scarcely credible; but, if true, a fact which demanded the most public and solemn representation."

Dr. Buchanan accordingly adopted the resolution of visiting Goa, and, after overcoming difficulties which would have deterred any man less bold than himself, we find him lodged in the convent of the Augustinians, in that city, under the especial protection of Josephus a Doloribus, one of the inquisitors. The whole of Dr. Buchanan's journal, while he remained at Goa, would prove, in the highest degree, interesting to our readers; but our limits oblige us to be content with a single extract. We are persuaded that no one who reads it will object to its length.

*"Goa, Augustinian Convent,
27th Jan. 1807."*

"On the second morning after my arrival, I was surprised by my host, the Inquisitor, coming into my apartment clothed in *black robes* from head to foot; for the usual dress of his order is white. He said he was going to sit on the Tribunal of the Holy Office. 'I presume, Father, your august office does not occupy much of your time.' 'Yes,' answered he, 'much. I sit on the Tribunal three or four days every week.'

"I had thought, for some days, of putting Dellon's book into the Inquisitor's hands; for if I could get him to advert to the facts stated in that book, I should be able to learn, by comparison, the exact state of the Inquisition at the present time. In the evening he came in, as usual, to pass an hour in my apartment. After some conversation I took the pen in my hand to write a few notes in my journal; and, as if to amuse him, while I was writing, I took up Dellon's book, which was lying with some others on the table, and handing it across to him, asked him whether he had ever seen it. It was

in the French Language, which he understood well. 'Relation de l' Inquisition de Goa,' pronounced he, with a slow, articulate voice. He had never seen it before, and began to read with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, 'Mendacium, Mendacium.' I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. 'Other books,' said he, and he looked with an inquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

"It was on this night that a circumstance happened which caused my first alarm at Goa. My servants slept every night at my chamber door, in the long gallery which is common to all the apartments, and not far distant from the servants of the convent. About midnight I was waked by loud shrieks and expressions of terror, from some person in the gallery. In the first moment of surprise I concluded it must be the *Alguazils* of the Holy Office, seizing my servants to carry them to the Inquisition. But, on going out, I saw my own servants standing at the door, and the persons who had caused the alarm (a boy of about fourteen) at a little distance, surrounded by some of the Priests, who had come out of their cells on hearing the noise. The boy said he had seen a *spectre*, and it was a considerable time before the agitations of his body and voice subsided. Next morning at breakfast the Inquisitor apologized for the disturbance, and said the boy's alarm proceeded from a 'phantasma animi,' a phantasm of the imagination.

"After breakfast we resumed the subject of the Inquisition. The Inquisitor admitted that Dellon's description of the dungeons, of the torture, of the mode of trial, and of the Auto da Fe were, in general, just; but he said the writer judged untruly of the motives of the Inquisitors, and very uncharitably of the character of the Holy Church; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The Inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called "Religious Ceremonies;" together with plates of the system of torture and burnings at the Auto da Fe. I added that it was now generally believed in Europe that these enormities no longer existed, and that the Inquisition itself had been totally suppressed; but that I was concerned to find that this was not the case. He now began a grave narration to shew that the Inquisition had undergone a change in some respects, and that its terrors were mitigated.

"I had already discovered, from written or printed documents, that the Inquisition at Goa was suppressed by the Royal Edict in the year 1775, and established again in 1779. The Franciscan Father before mentioned witnessed the annual Auto da Fe, from 1770, to 1775. 'It was the humanity and tender mercy of a good King,' said the old Father, 'which abolished the Inquisition.' But immediately on his death, the power of the Priests acquired the ascendant, under the Queen Dowager, and the Tribunal was re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the two following. 'That a greater number of witnesses should be required to convict a criminal than were before necessary;' and, 'That the Auto da Fe should not be held publicly as before; but that the sentences of the Tribunal should be

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executed privately, within the walls of the Inquisition.'

"In this particular, the constitution of the new Inquisition is more reprehensible than that of the old one; for, as the old Father expressed it, 'Nunc sigillum non revelat Inquisitio.' Formerly the friends of those unfortunate persons who were thrown into its prison, had the melancholy satisfaction of seeing them once a year walking in the procession of the Auto da Fe; or if they were condemned to die, they witnessed their death, and mourned for the dead. But now they have no means of learning for years whether they be dead or alive. The policy of this new code of concealment appears to be this, to preserve the power of the Inquisition, and at the same time to lessen the public odium of its proceedings, in the presence of British dominion and civilization. I asked the Father his opinion concerning the nature and frequency of the punishments within the walls. He said he possessed no certain means of giving a satisfactory answer; that every thing transacted there was declared to be 'sacrum et secretum.' But this he knew to be true, that there were constantly captives in the dungeons; that some of them are liberated after long confinement, but that they never speak afterwards of what passed within the place. He added that, of all the persons he had known, who had been liberated, he never knew one who did not carry about with him what might be called, 'the mark of the Inquisition;' that is to say, who did not shew in the solemnity of his countenance, or in his peculiar demeanor, or his terror of the Priests, that he had been in that dreadful place.

"The chief argument of the Inquisitor to prove the melioration of the Inquisition was the superior *humanity* of the Inquisitors. I remarked that I did not doubt the humanity of the existing officers; but what availed humanity in an Inquisitor? he must pronounce sentence according to the Laws of the Tribunal, which are notorious enough; and a *relapsed Heretic* must be burned in the flames, or confined

for life in a dungeon, whether the Inquisitor be humane or not. But if, said I, you would satisfy my mind completely on this subject, 'shew me the Inquisition.' He said it was not permitted to any person to see the Inquisition. I observed that mine might be considered as a peculiar case; that the character of the Inquisition, and the expediency of its longer continuance had been called in question; that I had myself written on the civilization of India, and might possibly publish something more upon that subject, and that it could not be expected that I should pass over the Inquisition without notice, knowing what I did of its proceedings; at the same time I should not wish to state a single fact without his authority, or at least his admission of its truth. I added that he himself had been pleased to communicate with me very fully on the subject, and that in all our discussions we had both been actuated, I hoped, by a good purpose. The countenance of the Inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said, he would take me with him to the Inquisition the next day. I was a good deal surprised at this acquiescence of the Inquisitor, but I did not know what was in his mind.

"Next morning after breakfast my host went to dress for the Holy Office, and soon returned in his inquisitorial robes. He said he would go half an hour before the usual time for the purpose of showing me the Inquisition. The buildings are about a quarter of a mile distant from the convent, and we proceeded thither in our *Manjeels*.* On our arrival at the place, the Inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transient view of the Inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

* A kind of Palankeen.

"He led me first to the Great Hall of the inquisition. We were met at the door by a number of well dressed persons, who, I afterwards understood, were the familiars, and attendants of the Holy Office. They bowed very low to the Inquisitor, and looked with surprise at me. The Great Hall is the place in which the prisoners are marshalled for the procession of the *Auto da Fe*. At the procession described by Delon, in which he himself walked barefoot, clothed with the painted garment, there were upwards of one hundred and fifty prisoners. I traversed this hall for some time, with a slow step, reflecting on its former scenes, the Inquisitor walking by my side, in silence. I thought of the fate of the multitude of my fellow-creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition. And I could not help saying to him, 'Would not the Holy Church wish, in her mercy, to have those souls back again, that she might allow them a little further probation?' The Inquisitor answered nothing, but beckoned me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief Inquisitor. Having surveyed these he brought me back again to the Great Hall; and I thought he seemed now desirous that I should depart. 'Now, Father,' said I, 'lead me to the dungeons below; I want to see the captives.' 'No,' said he, 'that cannot be.' I now began to suspect that it had been in the mind of the Inquisitor, from the beginning, to shew me only a certain part of the Inquisition, in the hope of satisfying my inquiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended, or rather agitated, by my importunity. I intimated to him plainly, that the only way to do justice to his own assertions and arguments, regarding the present state of the Inquisition, was to show me the prisons and the captives. I should then describe only what I

saw; but now the subject was left in awful obscurity. 'Lead me down,' said I, 'to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me count the number of your present captives, and converse with them. I want to see if there be any subjects of the British Government, to whom we owe protection. I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Shew me the Chamber of Torture; and declare what modes of execution, or of punishment, are now practised within the walls of the Inquisition, in lieu of the public *Auto da Fe*. If, after all that has passed, Father, you resist this reasonable request, I shall be justified in believing, that you are afraid of exposing the real state of the Inquisition in India.' To these observations the Inquisitor made no reply; but seemed impatient that I should withdraw. 'My good Father,' said I, 'I am about to take my leave of you, and to thank you for your hospitable attentions, (it had been before understood that I should take my final leave at the door of the Inquisition, after having seen the interior,) and I wish always to preserve on my mind a favorable sentiment of your kindness and candor. You cannot, you say, shew me the captives and the dungeons; be pleased then merely to answer this question; for I shall believe your word: How many prisoners are there now below, in the cells of the Inquisition?' The Inquisitor replied, 'That is a question which I cannot answer.' On his pronouncing these words, I retired hastily towards the door, and wished him farewell.—We shook hands with as much cordiality as we could at the moment assume; and both of us, I believe, were sorry that our parting took place with a clouded countenance.

"From the inquisition I went to the place of burning, in the *Campo Santo Lazaro*, on the river side, where the victims were brought to the stake at the *Auto da Fe*. It is close to the palace, that the vice-

roy and his court may witness the execution ; for it has ever been the policy of the inquisition to make these spiritual executions appear to be the executions of the state. An old priest accompanied me, who pointed out the place and described the scene. As I passed over this melancholy plain, I thought on the difference between the pure and benign doctrine, which was first preached to India in the apostolic age, and that bloody code, which, after a long night of darkness, was announced to it under the same name ! And I pondered on the mysterious dispensation, which permitted the ministers of the inquisition, with their racks and flames, to visit these lands, before the heralds of the Gospel of Peace. But the most painful reflection was, that this tribunal should yet exist, unawed by the vicinity of British humanity and dominion. I was not satisfied with what I had seen or said at the inquisition, and I determined to go back again. The inquisitors were now sitting on the tribunal, and I had some excuse for returning ; for I was to receive from the chief inquisitor a letter which he said he would give me, before I left the place, for the British Resident in Travancore, being an answer to a letter from that officer.

" When I arrived at the inquisition, and had ascended the outer stairs, the door-keepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the inquisitor. I entered the great hall, and went up directly towards the tribunal of the inquisition, described by Dellon, in which is the lofty crucifix. I sat down on a form and wrote some notes ; and then desired one of the attendants to carry in my name to the inquisitor. As I walked up the hall, I saw a poor woman setting by herself on a bench by the wall, apparently in a desolate state of mind. She clasped her hands as I passed, and gave me a look expressive of her distress. This sight chilled my spirits. The familiars told me she was waiting there to be called up before the tribunal of the in-

quisition. While I was asking questions concerning her crime, the second inquisitor came out in evident trepidation, and was about to complain of the intrusion ; when I informed him I had come back for the letter from the chief inquisitor. He said it should be sent after me to Goa ; and he conducted me with a quick step towards the door. As we passed the poor woman, I pointed to her, and said with some emphasis, ' Behold, father, another victim of the holy inquisition ! ' He answered nothing. When we arrived at the head of the great stair, he bowed, and I took my last leave of Josephus a Doloribus, without uttering a word "

The English government, we are happy to say, had anticipated the author's suggestion, as to the propriety of interfering, by means of its influence with the Portuguese government, to abolish the power of the Inquisition. We trust they will pay an equal humane attention to that other enormity which has been mentioned, the immolation of females, perpetrated as it is in our own territories, and within the unquestionable sphere of our own independent jurisdiction.

Before our author quits the subject of the Romish Christians, he takes occasion to recommend that the Holy Scriptures, in Portuguese, should be sent to illuminate the 3000 priests of Goa, as well as the vast number of Roman Catholics, in different parts of India, who speak and read the Portuguese language. The Portuguese language prevails wherever there are, or have been, settlements of that nation. Their descendants people those immense coasts which extend from the vicinity of the Cape of Good Hope to the sea of Chi-

na, as well as a great part of the western coast of Africa. In many of the places which Dr. Buchanan visited, though full of Portuguese, he could not hear of a single copy of the Portuguese Scriptures. At the same time, "There is a Portuguese press at Tranquebar, and another at Vepery, near Madras; and pecuniary aid only is wanted from Europe to multiply copies, and to circulate them round the coasts of Asia. The Portuguese language is certainly a most favorable medium for diffusing the true religion in the maritime provinces of the East." Even the priests, we are assured, "will gladly receive copies of the Latin and Portuguese Vulgate Bible from the hands of the English nation."

Dr. Buchanan next adverts to the languages of Persia and Arabia. The number of natives already professing Christianity in Persia, and who are, therefore, prepared to receive a version of the Scriptures, is considerable. Besides this, the Persian language is known far beyond the limits of Persia Proper. It is spoken at all the Mohammedan courts in India, and is the usual language of judicial proceedings, even under the British government in Hindostan. "It is next in importance," in the opinion of Dr. Buchanan, "to the Arabic and Chinese, in regard to the extent of territory through which it is spoken, being generally understood from Calcutta to Damascus." In the work of translating the scriptures into the Persian, a work requiring a perfect knowledge, not of that

language only, but of the Arabic also, Sabat, with whose name the readers of the Christian Observer are well acquainted, and Mirza Filrut, a Persian by descent, and a man of learning, who visited England some years ago, and now acts as Persian teacher in the College of Fort William, are employed, under the superintendence of the Rev. Henry Martyn, who is himself an Arabic and Persian scholar, and skilled in the original tongues of the sacred Scriptures. The Gospels of St. Matthew and St. Luke had already been printed, and a number of copies of them deposited for sale, in the Bibliotheca Biblica, at Calcutta, so long ago as May 1810.

The importance of the Arabic language, in diffusing a knowledge of Christianity, is universally admitted. It is read in every quarter of Europe, Asia, and Africa, where Mohammedanism prevails. A version of the whole Bible in Arabic has, indeed, reached us; but its language is antiquated, being probably upwards of a thousand years old; and although the republication of this version, which is that of the polyglot, now proceeding under the patronage of the Bishop of Durham, is likely to answer many valuable purposes, yet it seems highly desirable that a version of it should be obtained which shall not be liable to the same objections with the present, and which, for its style, may "command respect even in Nujed and Hejaz." Mr. Martyn has circulated proposals for such a work, which have met with very liberal en-

couragement in India, and we trust will meet with equally liberal patronage in England. It is a work, the importance of which can hardly be overrated. When it is completed, "we will begin," says Mr. Martyn, "to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the sea-coast of the Mediterranean and Turkey, and one tongue shall suffice for them all." It was expected that the translation of the New Testament would be completed by the end of the present year.

Mr. Martyn himself is more immediately engaged in the translation of the Scriptures into the Hindostanee language, for which he is peculiarly qualified. He has already translated the liturgy of the church of England into that tongue; and the work is esteemed by competent judges to be a faithful version of the sublime original. He now uses it in his ministrations. He has also translated the parables of our Saviour into the same language, with an explanation subjoined to each.

After some valuable observations on the Prophecies, calculated to excite a warm interest in favor of the Jews, Dr. Buchanan proceeds to give some account of his intercourse with them while in India.

"Cochin, Feb. 4, 1807.

"I have been now in Cochin, or its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile distant from it, called Jews'-Town. It is almost wholly inhabited by the Jews, who have two respectable synagogues. Among them are some very intelli-

gent men, who are not ignorant of the present history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence concerning that people in the East; there being constant communication by ships with the Red Sea, the Persian Gulf, and the mouths of the Indus. The resident Jews are divided into two classes, called the Jerusalem or *White* Jews; and the ancient or *Black* Jews. The *White* Jews reside at this place. The *Black* Jews have also a synagogue here; but the great body of that tribe inhabit towns in the interior of the province. I have now seen most of both classes. My inquiries referred chiefly to their antiquity, their manuscripts, and their sentiments concerning the present state of their nation."

The following is the narrative given by the *White* Jews, of their first arrival in India.

"After the second temple was destroyed, (which may God speedily rebuild!) our fathers, dreading the conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favor in the sight of the king who at that time reigned here, and he granted them a place to dwell in, called *Cranganor*. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility; and the royal grant was engraved, according to the custom of these days, on a plate of brass. This was done in the year from the creation of the world 4250 (A. D. 490); and this plate of brass we still have in possession. Our forefathers continued at Cranganor for about a thousand years, and the number of heads who governed were seventy-two. Soon after our settlement, other Jews followed us from Judea; among these came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought

with them the SILVER TRUMPETS, made use of at the time of the JUBILEE, which were saved when the second temple was destroyed; and we have heard from our fathers, that there were engraven upon those trumpets the letters of the ineffable Name. There joined us also from *Spain*, and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last, discord arising among ourselves, one of our chiefs called to his assistance an Indian king, who came upon us with a great army, destroyed our houses, palaces, and strong holds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel (Beni-Israel) who came from the country of Ashkenaz, from Egypt, from Tsoba, and other places, besides those who formerly inhabited this country."

The Black Jews appeared to Dr. Buchanan to have arrived in India many ages before the White Jews; and so much had they been assimilated, by intermarriages, to the Hindoos, that it was sometimes difficult to distinguish them.

"The Black Jews," observes Dr. Buchanan, "communicated to me much interesting intelligence concerning their brethren the ancient Israelites in the East; traditional indeed in its nature, but in general illustrative of true history. They recounted the names of many other small colonies resident in northern India, Tartary and China; and gave me a written list of SIXTY-FIVE places. I conversed with those who had visited many of these stations, and were about to return again. The Jews have a never-ceasing communication with each other in the East. Their fam-

ilies indeed are generally stationary, being subject to despotic princes; but the men move much about in a commercial capacity; and the same individual, will pass through many extensive countries. So that, when any thing interesting to the nation of the Jews takes place the rumour will pass rapidly throughout all Asia.

"I inquired concerning their brethren, the ten tribes. They said that it was commonly believed among them, that the great body of the Israelites are to be found in Chaldea, and in the countries contiguous to it, being the very places whither they were first carried into captivity: that some few families had migrated into regions more remote, as to Cochin and Rajapoor in India, and to other places yet farther to the East; but that the bulk of the nation, though now much reduced in number, had not to this day removed two thousand miles from *Samaria*.—Among the Black Jews I could not find many copies of the Bible. They informed me, that in certain places of the remote dispersion, their brethren have but small portions of the Scriptures, and that the *prophetical* books were rare; but that they themselves, from their vicinity to the White Jews, have been supplied, from time to time, with the whole of the Old Testament.

"From these communications I plainly perceive the important duty which now devolves on Christians possessing the art of *printing*, to send to the Jews in the East, copies of the Hebrew Scriptures, and particularly of the *prophetical* books. If only the prophecies of *Isaiah* and *Daniel* were published among them, the effect might be great. They do not want the law so much. But the prophetical books would appear among them with some novelty, particularly in a detached form; and could be easily circulated throughout the remotest parts of Asia."

Much interesting information follows on the subject of manuscripts of the Scriptures

obtained from both the White and Black Jews, particularly two versions of the New Testament in Hebrew. The translator of one of these, a learned rabbi, conceived the design of making an accurate version of the New Testament, for the purpose of confuting it. The style is copious and elegant, and the translation generally faithful. There appears no wish to pervert the meaning of a single sentence. "How astonishing it is," observes Dr. Buchanan, "that an enemy should do this!" A copy of this version has been presented to the Society for the Conversion of the Jews, who are now deliberating whether it shall be adopted as the basis of a translation of the New Testament into the Hebrew language, which they have resolved to publish. The first sheet of the intended version has already been printed off, for the purpose of its being submitted to the revision of the best Hebrew scholars, both Jews and Christians, that it may go forth as perfect as possible: and Dr. Buchanan expects, that, before the end of the present year, the four Gospels will be published, and copies sent to the Jews in the East, as the first-fruits of the Jewish Institution.

We shall very briefly notice the information which is contained in the concluding part of this highly interesting volume. Dr. Leyden, of the College of Fort William, has offered to conduct translations of the Scriptures in the following languages—viz. the Affghan; the Cashmirian; the Jaghatai, or the language spoken in Bocha-

ra, Balk, and Samarchand, and in other cities of Usbeck, and Independent Tartary;* the Siamese; the Bugis, or the language of the Celebes; the Macassar, spoken at Borneo; and the Maldivian. This design of Dr. Leyden will be hailed by Chistians in Europe as a noble undertaking, deserving their utmost patronage. "It will give pleasure," adds Dr. Buchanan, "to all those who have hitherto taken any interest in the restoration of learning in the East, to see that the College of Fort William is producing such excellent fruit. May its fame be perpetual!"

Of the *Bibliotheca Biblica* in Bengal, we have already given some account (see our volume for 1810.) This institution Dr. Buchanan states to have been first projected by the Rev. Mr. Brown, with a full reliance on the patronage of the British and Foreign Bible Society, which it has since received; of the Society for promoting Christian Knowledge; and of the different Universities in the United Kingdom.

Dr. Buchanan states, that there are Armenian Christians settled in all the principal places of India. They are the general merchants of the East, and are wealthy, industrious, and enterprising. Wherever they colonise, they build churches. Their ecclesiastical establishment, even in Bengal, is more respectable than that of the English. They

* These three languages comprehend the regions which, by many, are supposed to contain the Ten Tribes. They certainly contain vast numbers of Jews.

have churches at Calcutta, Madras, Bombay, and also in the interior. A bishop sometimes visits Calcutta; but their patriarch resides at Erivan, not far from Mount Ararat. Of all the Christians in central Asia, these have preserved themselves most free from Mahomedan and Papal corruptions. The pope, for a time, assailed them with great violence, but with little effect; and they retain their ancient Scriptures, doctrines, and worship to this day. The Bible was most faithfully translated into the Armenian language, in the fifth century. In 1662, a council of Armenian bishops resolved on printing it. Three editions of it were printed at Amsterdam in the 17th century, and it has since been printed at Venice. At present, however, the Armenian Scriptures are very rare, even in Persia; and in India a copy is scarcely to be procured at any price. Notwithstanding the length to which this review has gone, we cannot refuse a place to the following remonstrance of our author with respect to the people of whom we are speaking.

"The Armenians in Hindostan are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship, throughout our empire, on the seventh day; and they have as many spires pointing to heaven among the Hindoos, as we ourselves. - Are such a people then entitled to no acknowledgment on our part, as fellow-Christians? Are they for ever to be ranked by us with

Jews, Mahomedans, and Hindoos? Would it not become us to approach nearer to these our subjects, endeavor to gain their confidence and conciliate their esteem? Let us, at least, do that which is easily practicable. We are in possession of the means of *printing*, which they have not. Let us print the Armenian Bible, and employ proper persons from among themselves, to superintend the work, and encourage them to disperse their own faithful copy throughout the East. Let us shew them, that the diffusion of the Scriptures is an undertaking to which we are not indifferent; and, by our example, let us stimulate their zeal, which is very languid. But, however languid their zeal may be, it is certain that they consider the English as being yet more dead to the interests of religion, than themselves. Such a subject as this, indeed every subject which is of great importance to Christianity, is worthy the notice of our government, as well as of individuals and societies. The printing press, which shall be employed in multiplying copies of the pure Armenian Bible, will prove a precious fountain for the evangelization of the East; and the Oriental Bible Repository at Calcutta will be a central and convenient place for its dispersion."

Dr. Buchanan, before he concludes his *Researches*, recurs to the subject of a Memoir formerly presented by him to the public, and advances some new and forcible arguments for giving an ecclesiastical establishment to

* "*Sarkies Joannes, an Armenian merchant of Calcutta, when he heard of the king's recovery from illness in 1789, liberated all the prisoners for debt in the gaol of Calcutta. His Majesty, hearing of this instance of loyalty in an Armenian subject, sent him his picture in miniature. Sarkies wore the royal present suspended at his breast, during his life; and it is now worn by his son, when he appears at the levee of the Governor General.*"

British India ; but for these we must refer to the work itself, which we now close, with sentiments of the highest esteem for the author, and with ardent prayers, that the magnificent career which he has opened to this Christian country, may be speedily entered upon, and eagerly pursued. We most warmly recommend the perusal of this volume, in an especial manner, to our statesmen and senators, to the rulers of our church, and the rulers of our Indian empire. Possibly they may disapprove of some parts of it, and they may entertain doubts with respect to others ; (neither in that doubt, nor in that disapprobation, have we ourselves any participation) ; yet they will meet with much, which even the most sceptical must admit to be both well founded and important, and to which the most prejudiced will concede that an early and serious attention is due from those who rule both in the state and in the church. Should these pages meet the eye of any of those to whom the providence of God has assigned an influence in our national councils, we would urge it upon them, under the sanction of that higher than parliamentary responsibility which awaits us all, not to turn from the subject until they have at least investigated, with calmness and impartiality its claims to consideration. We anticipate

an early opportunity of again invoking their attention to the same general topics, and in the mean time we will content ourselves with observing, in the view of the approaching discussions on the renewal of the East India Company's Charter, that no man can stand acquitted by God, or by his own conscience, who shuts his eyes to the magnitude of the questions which Dr. Buchanan has brought before him ; or who, having examined them, is induced, by any motives of a merely worldly and short-sighted policy, we would not say to resist, but to withhold his active aid from, every prudent and practicable expedient which may be proposed, for giving the light of Heaven to our Asiatic empire.

*Seventh Report of the Committee
of the British and Foreign Bible Society.*

(Concluded from p. 440.)

YOUR committee will next advert to America ; and they are happy to observe, that the zeal excited in that country, for the diffusion of the Holy Scriptures, continues to operate with increasing energy and activity. Ten new Bible Societies, in addition to the six mentioned in your Committee's last Report, have been established within the United States : The specification of the whole is as follows :

Philadelphia,	- - - - -	1
New York,	{ New York Bible Society, New York Bible and Common Prayer-Book Society, Albany Bible Society,	{ 3
New Hampshire,	- - - - -	1
Massachusetts,	{ Boston, Salem, Merimack,	{ 8

Connecticut,	-	-	-	-	-	-	-	-	-	1
New Jersey,	-	-	-	-	-	-	-	-	-	1
Baltimore,	-	-	-	-	-	-	-	-	-	1
South Carolina,	{	Charleston,	-	-	-	-	-	-	-	} 2
	{	Beaufort,	-	-	-	-	-	-	-	
Savannah,	-	-	-	-	-	-	-	-	-	1
Kentucky,	-	-	-	-	-	-	-	-	-	1
Maine,	-	-	-	-	-	-	-	-	-	1

All these Associations may be considered as emanations from the British and Foreign Bible Society ; of which the greater number have been assisted from its funds, and the remainder will receive proportional aid as soon as they shall have been regularly brought under the cognizance of the Committee. It must be gratifying to the Members of the Institution to see such an ample recognition of its principles on the new Continent, and to contemplate the beneficial effects which may be expected from the aggregate zeal and efforts of so many Societies directed to one object—the circulation of the Bible.

To the above intelligence, it may be added, that a Bible Society having been formed, on the recommendation of your Committee, at Truro, for the eastern part of Nova Scotia, your Committee, desirous of encouraging the efforts of its Members for promoting the circulation of the Holy Scriptures, have presented them with 250 Bibles, and 1,000 New Testaments.

Your Committee will now proceed to report briefly the most material occurrences of the last year within the United Kingdom in connection with the British and Foreign Bible Society.

The editions of the New Testament in Modern Greek, with the Antient in parallel columns ; in Irish ; and in Manks ; mentioned in the last Report as then in progress ; have all been printed, and are now in circulation.

The Right Rev. the Bishop of Sodor and Man having recommended to his Clergy to ascertain the want of the Scriptures in their respective parishes, and returns having been made in compliance with that recommendation, 1326 copies of the Manks Testament, together with some English Bibles

and Testaments, charged at reduced prices, have been sent to the Bishop, for the accommodation of the inhabitants of the Island.

A large supply of the Modern Greek Testaments has been sent to the Mediterranean, and of the Irish Testaments to Ireland. The price of the latter has been fixed at a rate particularly low, with a view to encourage the greater circulation.

Your Committee have the pleasure to report, that a stereotype edition of the French Bible is nearly completed ; a similar edition of the Italian Testament is in progress ; a large impression of the Dutch Bible is also in the press ; and that the printing of 5000 German Testaments has advanced to the Acts of the Apostles.

Your Committee, excited by a representation transmitted to them from the Edinburgh Bible Society, and encouraged by the intelligence recently detailed to them by Mr. Salte, have concluded to print an Ethiopic Version of the Book of Psalms, for the use of the natives of Abyssinia ; and they are endeavouring to procure a version of one of the Gospels in that language, with a view to the same object.

As nothing can prove more decisively the interest excited in the country for the diffusion of the Scriptures and the approbation with which your Institution is regarded with a view to that object, than the increase of Auxiliary Societies, your Committee have great satisfaction in reporting the following addition to their number since the enumeration given at the last General Meeting.

1. "The Swansea Auxiliary Bible Society." The Rt. Rev. the Lord Bishop of St. David's, President.
2. "The Utoxeter Bible Society." A. Rhudde, Esq. President.

3. "The Bible Society of Bishop Wearmouth, Sunderland, Monk Wearmouth, and their Vicinity." The Rev. Dr. Grey, President.

4. "The Auxiliary Bible Society of Neath and its Vicinity." The Rt. Hon. Lord Vernon, President.

5. "The West Lothian Bible Society." The Rev. John Brown, President.

6. "The Rotherham Auxiliary Bible Society."

7. "Auxiliary Bible Society of Uxbridge, and the Neighbourhood." The Rt. Hon. Lord Gambier, President. At the formation, and the first Anniversary of this Society, your Secretaries attended by special invitation; and witnessed a degree of harmony and zeal on both those occasions which promise to render this Society an efficient instrument of local usefulness, as well as general support to the Parent Institution.

8. "Cornwall Auxiliary Bible Society." The Rt. Hon. Lord Viscount Falmouth, President.

9. "Weymouth Auxiliary Bible Society." The Rt. Hon. Sir James Pulteney, Bart. M. P. President.

10. "The Liverpool Auxiliary Bible Society." The Rt. Hon. the Earl of Derby, President.

11. "Auxiliary Bible Society at Huddersfield."

12. "The Montrose Bible Society." Andrew Thom, Esq. Provost of Montrose, President.

13. "Dumfries-shire Bible Society." His Grace the Duke of Buccleugh, President.

It now becomes the pleasing duty of your Committee to report, that your Secretaries, actuated by that zeal for the Society's interest which they have manifested on every occasion, accepted an invitation from the Mayor and Rectors of Liverpool to assist personally in forming an Auxiliary Bible Society in that populous and opulent town. The event of their attendance and exertions was such as from the nature of the cause, their well-known qualifications for conducting it, and the predisposition manifested in its favor by the principal inhabitants of Liverpool, might reasonably have been anticipated. Under the auspices of the Mayor, the Clergy, the Dis-

senting Ministers, and some of the most respectable characters among the Laity, an Auxiliary Bible Society was formed on the 25th of March: and the zeal and harmony which characterized its formation, afford a pledge of its becoming a powerful Auxiliary, both in strengthening the funds and promoting the operations of the Parent Institution.

In connexion with this object, and in compliance with the most earnest and respectful application, your Secretaries attended the first Anniversary of the Manchester and Salford Auxiliary Bible Society; and special public Meetings of the Friends and Supporters of the Parent Institution, both at Birmingham and Sheffield. How highly their services were appreciated in each of these places, your Committee have been enabled to judge, as well from details officially transmitted, as from Reports in the provincial papers to which they have been referred; and your Committee are only restrained by a feeling of delicacy towards Officers so nearly identified with themselves, from expressing the sense they entertain of the value of these services to the local and general interests of the Society, with more explicitness and detail.

It should not be passed over in silence, that the treatment experienced by the Secretaries on visiting the places above enumerated, corresponded with the respectful terms in which their attendance had been invited, and with the character of that body which they had the honor to represent.

It would also be injustice to the Auxiliary Societies formerly reported, and to the cause in which they are united and identified with the Parent Institution, not to mention, with the commendation which it deserves, the activity of operation by which they have been generally characterized, and by which some among them have been peculiarly distinguished in the course of the present year. As the particulars of each case will appear in the Appendix, extracted from their several Annual Reports, as presented

to your Committee, it may be sufficient in this place to observe, that in raising Funds, organizing Branch Societies, and distributing to the ignorant and necessitous the Words of Eternal Life, while Bristol and Manchester have been distinguished by extraordinary exertions, the different Auxiliary Societies have, in their several degrees, and in proportion to their respective means and circumstances, established new claims to gratitude and affection from every Individual Member of the Aggregate Association.

Your Committee, on this division of their Report, have only further to remark, that, finding it requisite to establish some general principles, for supplying Auxiliary Societies with Bibles and Testaments, and being desirous of holding out to such Societies the greatest possible encouragement to ascertain the want of the Holy Scriptures in their respective districts, and to supply it at their discretion, have accordingly arranged a Plan for these purposes, the particulars of which will be inserted in the Appendix.

Your Committee have the satisfaction to state, that the Regulations contained in that Plan have been already approved and adopted by many Auxiliary Bible Societies; and they take this public opportunity of earnestly recommending them to the attention of such other Auxiliary Bible Societies throughout the country as have not yet become acquainted with them.

The distribution of the Scriptures is the next subject for report, in the order of arrangement. Under this head your Committee include, as usual, not only Donations, but supplies of the Bible and New Testament, by the British and Foreign Bible Society, to other Associations and individuals at the cost, or reduced prices, and principally for the accommodation of the poorer classes and individuals.

Copies of the Scriptures, either in whole or in part, and in various languages, exclusively of those mentioned in the former part of the Report, have been sent abroad as follows:

VOL. IV. NO. 12.

In America.

To St. Mary's Fall, Upper Canada.

To New York, for distribution by the Bible and Common Prayer Book Society, under the patronage of Bishop Moore.

To a Welsh Colony at Grantham Lincoln, in Upper Canada.

To Quebec, Nova Scotia, and Labrador.

To a Committee in the connexion of the late Rev. John Wesley, for distribution in the West Indies and Newfoundland.

In Africa.

To the Society for Missions to Africa and the East, for distribution at Sierra Leone and Boshia.

To the Cape of Good Hope, for the British Soldiers and poor inhabitants, and for various part of Southern Africa.

To Senegal and Goree, for the use of the inhabitants and garrison.

In Europe.

To Waldbach, in Alsace.

To Germany for distribution among Roman Catholics.

To Lisbon.

To Messina and Palermo, in Sicily.

To Malta.

To Guernsey and Alderney.

To the Morea.

AND

To the Island of Ceylon, in the East Indies; and to Port Jackson, in New South Wales.

At Home.

To the Female Penitentiary at Plymouth.

To the London Female Penitentiary.

To the Prisoners of war at the several Depots; and particularly to those who have returned to France in the Cartels, in order that they might convey them to their respective families and connexions.

To poor Danes.

To Falmouth, for the Crews of the Post Office Packets.

To the poor Miners in Cornwall.

To the poor in Hospitals at Bath.

To the poor in Workhouses and Parishes connected with the Uxbridge Auxiliary Society.

M m m

To the Kendal Bible Society, for the Poor, and School of Industry.

To the Sunderland Bible Society, in consideration of the peculiar circumstances of that district.

To the Hibernian Societies, in London and Dublin.

To poor Germans at Hull.

To sundry Workhouses and Gaols.

To various Military and Naval Stations, for sale at reduced prices, to the Soldiers and Sailors.

The preceding enumeration, which might be more detailed, will sufficiently demonstrate the attention of your Committee to the accommodation of individuals with the Holy Scriptures. The total distributed under the stated heads, may be estimated at not less than 4,000 Bibles and 20,000 Testaments; and, further, an order has been sent to Stockholm for the purchase of 1,000 Swedish and Finnish Testaments for the use of the Swedish Seamen employed in the British service.

The Members of the Society will learn, with pleasure, that its benevolence has been gratefully acknowledged, nor are instances wanting of the most pleasing effects produced by it.

Among others, Prisoners of War have expressed the liveliest gratitude for the Bibles and Testaments distributed to them.

The warmest acknowledgments have been received from various Ministers among the Hottentots, for a seasonable supply of the Dutch Scriptures, which could not otherwise have been procured; accompanied by information, that several of the Hottentots can read very well, and are sensible of the obligations thus conferred upon them. For the attention paid by the Committee to the wants of the settlers at Van Dieman's Land, they have received the thanks of the late Governor Collins.

The Portuguese Testaments, sent to Lisbon, have been circulated with great rapidity there, and are represented as held in high estimation by persons of all ranks.

The same success has attended

the distribution of Italian Testaments at Malta and Messina, and different other places in the Mediterranean.

At Messina it was at first opposed, on the ground of some objections to the Translation. These objections were referred by a Meeting, at which the Bishop presided, to the examination of several of the most learned among the Clergy; and the result was so favorable, that the Bishop not only permitted the Italian Testaments to be retained by those who had received them, and from whom they had been at first demanded, but allowed the further distribution of them, under such restrictions as were not likely to interfere with the general circulation. Some copies have been sent from Malta to Trepolezza, a town in the Morea, and have been cordially accepted.

Of the disposition of the Roman Catholics to receive the Scriptures, other instances might be quoted. They have been gratefully accepted by the Priests of that persuasion in South America, and by many Roman Catholics in Germany, Switzerland, and France. Your Committee have anxiously availed themselves of any indication of such disposition to afford the Members of that communion the benefit of the Institution, and have even, in many cases, anticipated it.

The Gospel of St. John, published in the Esquimaux language for the inhabitants of Labrador, has reached its destination, and has proved a most acceptable present. Their thanks for this precious gift, have been conveyed to the Society, by the Rev. Benjamin Kohlmeister, and other Ministers of the United Brethren associated with him, who have also translated the Gospel of St. Luke, the Acts of the Apostles, and the Epistle to the Romans.

Your Committee have also received the most gratifying testimonies of the beneficial effects among the Negroes in the West Indian Islands of Barbadoes, Antigua, and St. Kitt's, from the copies of the Scriptures furnished by the Society.

Their Correspondent states, that many of the Negroes steal time

from their rest to learn to read, that they may be able to read the Scriptures; while others, who have acquired this talent, spend many an hour in the night, in exercising themselves in reading (to use the simple language of the relater) "the most blessed of all books." Such testimonies afford the most gratifying proof of the utility of the British and Foreign Bible Society.

Your Committee have again to repeat their acknowledgments to the Correspondent mentioned in the last Report, for a continuance of that active zeal which has so largely contributed to extend the benefits of the Institution to the Army and Navy, and Prisoners of War, at one of the principal naval stations; to whom with the assistance of the Commanding officer, who has the superintendence of the Carrels, they are indebted for the introduction of no less than 2,000 French Testaments into the various families of the Prisoners who have returned to France. This Correspondent alone has circulated through these several channels, during the last year, no less than 8,396 Bibles and Testaments, either by sale or gratuitous distribution.

It only remains to add, under this head, that the grants made to Ireland have been gratefully acknowledged. By the Annual Reports received from the Hibernian and the Cork Bible Societies, it appears, that each of these Institutions is advancing in patronage, influence, and operation; and that the demand for the Scriptures throughout that part of the United Kingdom keeps an almost equal pace with the increasing circulation of them.

The next topic for report is the augmentation which the funds of the Society have received from Donations, Congregational Collections, and Legacies, since the last General Meeting; the enumeration of which, in the Appendix, will shew the continuance of that zeal and liberality from which the Institution derives its efficacy and support.

The Donations from the Auxiliary Bible Societies, since the last Report, are as follow:

The Leicester Auxiliary Bible

Society, 400*l*.

Edinburgh Bible Society, 700*l*.; and in aid of printing the Icelandic Bible, 100*l*.

Swansea Auxiliary Bible Society, 150*l*.

Utoxeter Auxiliary Bible Society, 59*l*. 10*s*. 6*d*.

The Association in London, 93*l*.

Reading Auxiliary Bible Society, 126*l*. 18*s*.

Uxbridge Auxiliary Bible Society, 400*l*.

East Lothian Bible Society, 50*l*.

West Lothian Bible Society, 50*l*.

Nottingham Bible Society, 220*l*.

Greenock and Port Glasgow Bible Society, 6*l*.

Cornwall Auxiliary Bible Society, 910*l*.

Leeds Auxiliary Bible Society, 429*l*. 7*s*. 8*d*.

Auxiliary Bible Society at Huddersfield, 135*l*.

Newcastle Auxiliary Bible Society, 137*l*. 13*s*. 5*d*.

Bristol Auxiliary Bible Society, 814*l*. 16*s*. 11*d*. being the balance of their first year's account, in addition to the sum of 2,700*l*. before remitted.

Kendal Auxiliary Bible Society, 170*l*.

Birmingham Association, 355*l*. 4*s*.

Hull Auxiliary Bible Society, 224*l*. 15*s*. 7*d*.

Weymouth Auxiliary Bible Society, 57*l*. 15*s*.

Rotherham Auxiliary Bible Society, 150*l*.

Llangollen Auxiliary Bible Society, 20*l*.

Manchester and Salford Auxiliary Bible Society,

Sheffield Auxiliary Bible Society,

Liverpool Auxiliary Bible Society, 1,800*l*.

Of the above, some are gratuitous Contributions to the funds of the Parent Institution; others are charged with the condition of refunding a portion in Bibles and Testaments, either according to the particular rule of the Auxiliary Society, or agreeably to the regulations before adverted to, for treating with Auxiliary Societies. A more exact specification must be reserved for the next Report.

With respect to Liverpool, your Committee have to state the regret

expressed by many respectable individuals of that town, that the commercial distresses under which it has recently labored, prevented a more ample demonstration of their liberality in supporting the benevolent object of the British and Foreign Bible Society.

It is but justice to certain other towns, especially Manchester and Nottingham, to remark, that their contributions to the Society have been made under circumstances of similar discouragement: and when the difficulties with which manufactures and commerce have had to contend, are duly considered, it will be matter of astonishment and gratitude to reflect, that exertions in this benevolent cause have been so little restrained in any place; and have, in most places, been even stimulated and enlarged.

Your Committee have again the grateful duty of repeating their acknowledgments to the Rev. the Presbyteries in the Synod of Glasgow and Ayr, collectively and separately, for their contributions to the Society. Since the close of the former accounts, as stated in the Appendix to the last Report, the sum of 1382*l.* has been remitted by their Treasurer at Glasgow, William Muir, Esq. on account of Collections from the several Presbyteries, and Dissenting Congregations, of which 800*l.* 12*s.* 4*d.* is the *second Annual Collection* from the Presbytery of Glasgow.

In consequence of a recommendation from the Rev. the Synod of Aberdeen, to make Collections on account of the British and Foreign Bible Society in the Parochial Churches within its bounds, the sum of 305*l.* has been collected and remitted.

From the Rev. the Presbytery of Stirling, the Society has received 147*l.* 5*s.* 6*d.* being the amount collected at eight Parochial Churches in that Presbytery; making, together with those included in the last Report, the total amount of their second Collection, 250*l.* 12*s.* 1*d.*

The Rev. the Presbytery of Annan, having recommended that Collections should be made in the Parish Churches within their

bounds, the sum of 40*l.* has been remitted from those of Cumbertrees, Hoddam, and Ruthwell.

The funds of the Society have also been augmented by other Congregational Collections in England, Wales, and Scotland, the particulars of which will be stated in the Appendix; viz. in England—from the Parish Churches of Guilford; St. Andrews, at Liverpool; South Collingham, Stow, and St. Michael's, at York; from the Meeting-houses at Little Baddow, Witham, and Great Yarmouth; at many places in North Wales; and in Scotland—at Aughtergavern, Balmade, Cortachy, Dumfries, Moniave, and Muthil.

The funds of the Society have also been augmented by various miscellaneous Contributions, which it is now the task of your Committee to particularize.

The Holborn Sunday School has made a further Donation of 22*l.* 9*s.* 4*d.*; and the sum of 154*l.* has been received from twenty-nine Sunday Schools in North Wales.

A Contribution of 12*l.* has been made by the young Ladies of Miss Teulon's School, at Hackney: this is the third Contribution from that Seminary.

A Donation of 50*l.* has been received from the Committee for conducting the Youth's Magazine.

To different Individuals, also, the Society is indebted for liberal contributions in the course of this year; but, as a specification of them would lead too much into detail, the enumeration of particulars must be reserved for the Appendix.

And lastly, under this head, your Committee have to report the following Legacies and Bequests:

Mis Mary Stringer, late of Watlington, Oxfordshire, 100*l.*

Mrs. Allan, late of Aberdeen, 10*l.*

Mrs. Elizabeth Pentycross, late of Wallingford, 100*l.* 4 per cents.

Mr. John Hankinson, late of Hackney, 100*l.*

Mrs. Elmsall, of Thornhill, Yorkshire, 200*l.*, of which a moiety is payable in 12 months, and the remainder subject to contingencies.

Mr. James Collyer, late of Chobham, 40*l.*

Captain Ross, late of the Coldstream Regiment of Guards, 21*l*.

Rev. John Clark, late of Trowbridge, 50*l*.

Miss Mary Howlett, late of Springfield, 50*l*.

Mrs. Rebecca Tomkins, late of South Place, Finsbury, 200*l* payable after the expiration of one life.

Mr. Allan Cuthbertson, of Glasgow, 100*l*. The Society is indebted to the heirs of Mr. Cuthbertson, John and James Cuthbertson, Esquires, for fulfilling his intentions; as the Bequest, from circumstances peculiar to the Scottish law, was not binding on them; they have nevertheless paid the same as a Donation, with interest.

The Society's Library has been this year enriched by the accession of some valuable Books, the Donations of different individuals. These acts of liberality have been duly acknowledged; and the description of the several works, together with the names of the Donors, will be particularly stated in the Appendix.

This may be a proper place for observing, that, desirous of testifying the gratitude which the Committee consider as due from the Society to one of its earliest, most constant, and useful friends, the Rev. Josiah Pratt, they have unanimously placed him among those Life Governors who have earned that distinction by rendering important services to the Institution.

On a general review of the Society's transactions during the last year, your Committee are fully authorized to congratulate its Members on the increase of its influence and efficacy. This prosperity is, under God, to be attributed to the simplicity of its object, and the fidelity with which that object has been pursued, both at home and abroad. Anxious to secure the continuance of this conduct by every possible precaution, your Committee suggest the expediency of altering the arrangement of the words, "without Note or Comment," in the first Article of the Constitution, with a view to render it more perspicuous and explicit. The Rule will then stand as follows:

"The Designation of this Society

to be "The British and Foreign Bible Society," of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures without Note or Comment: the only Copies in the Languages of the United Kingdom to be circulated by the Society, shall be the Authorized Version."

Your Committee will now conclude their Report, with some reflections suggested by a review of the progress of the British and Foreign Bible Society, from its institution in 1804, to its present state of efficiency.

It is most gratifying to remark, that the approbation generally bestowed on the principle of the Society, and annually increasing, has uniformly attended its proceedings; that, in the wide range of communications for promoting the object of its institution, your Committees have received the most zealous assistance: Their inquiries have been cheerfully answered; co-operation, where solicited, has been cordially granted; and even their wishes have been frequently anticipated. As the sphere of the Society's operations has expanded, its resources have been proportionably augmented: numerous Societies, animated with the same spirit, have annually arisen; like scions, the ornament, and, beyond them, the support, of the parental stock: and hence, the British and Foreign Bible Society has been enabled to advance so largely towards the attainment of its object—the diffusion of the Records of Eternal Life over the habitable globe. Its growth has indeed been rapid: a small seed has become a large tree; luxuriant its branches, and abundant in its fruits: let a hope be cherished, that its maturity will show still larger dimensions, and yield fruits in still greater abundance.

In connexion with these observations, it may not be improper, briefly to notice some of the collateral benefits arising out of the Institution.—In opposition to Infidelity, it proclaims the public belief of thousands in the truth of Revelation; implying at the same time a sense of obligation on the part of its members, to a practical observance of those

holy precepts which Revelation inculcates. The co-operation of the numerous individuals composing the British and Foreign Bible Society, and the several Associations connected with it, exhibits an example of Christian concord, honorable to the character, and auspicious to the interests of religion. It shews, how "the unity of the spirit may be held in the bond of peace."

The Society is also a medium of intercourse among Christians dispersed all over the world; concentrating their affections, and combining their exertions to promote the glory of God, and the salvation of their fellow-creatures. Nor is it a consideration of small importance, that it has a tendency to conciliate the esteem and respect of foreign nations, for the religious principles and benevolent disposition of the British character.

It may be further observed of the British and Foreign Bible Society, that it has awakened the public attention, at home and abroad, in a degree hitherto unknown, to the spiritual wants of their Christian brethren; and has excited an equally ardent zeal to relieve them. A cursory inspection of the several Reports, and of the Correspondence annexed to them, will shew the degree in which this benevolent spirit has operated, in supplying numbers of the poor, the afflicted, and the desolate, with the means of enabling them to exercise "patience in tribulation," and to "rejoice in hope of the glory of God."

It was justly said of the Divines who first translated the Scriptures into English, 'These, with Jacob, rolled away the stone from the Well of Life; and of the British and Foreign Bible Society it may truly be affirmed, that it has opened channels, by which the waters of this living spring have not only flowed to numbers who thirsted for them within the United Kingdom, but have been conveyed to the barren and parched soils of the remotest regions. The thanks and acknowledgments with which the benevolent exertions of the Society have been more than repaid, exhibit the combined expression of joy, gratitude,

and piety; and must excite correspondent emotions in the hearts of all who peruse them.

The utility of the British and Foreign Bible Society has been so experimentally demonstrated, as to occasion an expression of surprise that its establishment should have been deferred to so late an era; and that a nation professing its belief in the Scriptures, and commanding at the same time the most favourable means of circulating them, should have so long delayed its collective efforts for their universal dissemination. But times and seasons are in the power of God; and those therefore to whom this high duty has now been assigned, considering themselves as his honored instruments for making "known his way upon earth, and his saving health among all nations," will ascribe the praise to Him, to whom alone it is due; with devout thanksgiving for his blessing—without which the best intentions, and most persevering exertions to promote even his glory, would be of no avail.

Under the influence of these sentiments, the Members of the British and Foreign Bible Society may contemplate, with heartfelt satisfaction, what it has already accomplished, and look forward with cheering hope to its future and more enlarged employment.

The field of operation which lies before us is vast; and—when considered as including the never-ceasing wants of Christians both at home and abroad, and extending to countries where Idolatry and Superstition prevail—may justly be deemed unlimited. This consideration should suggest the duty of accompanying our strenuous exertions with our earnest prayers—that the disposition and means to satisfy the increasing claims on the Society may never fail; that the light of Divine truth which we are conveying to the eyes of our fellow-creatures, may shine into their hearts; and that both those who dispense and those who receive the Holy Scriptures through the medium of this Institution, may find them "the power of God unto their salvation."

Translations of the Bible.

.....
Boston, October 31, 1811.

*To all who feel an interest in the
Translations of the Scriptures
into the Languages of the East.*

THE following statement is respectfully submitted by the subscriber, who would also observe, that he, in company with Mr. LAWSON, from England, (who is a proficient in the beautiful and important art of engraving on wood,) is now in this country, waiting for conveyance, to join the Missionaries in India; and should any contributions be made in aid of the translations, by Individuals, Societies, or Congregations in the United States, such contributions may be forwarded to ROBERT RALSTON, Esq. of Philadelphia, which will be carefully transmitted, through the Missionaries, when an opportunity offers to sail for that country.

WILLIAM JOHNS,
*Surgeon to the Baptist Mission in
India, and Fellow of the Royal
College of Surgeons in London.*

Mr. Peter W. Gallaudet, Merchant in Hartford, hath already been appointed to receive and transmit what shall be given for the above purpose.

*The following is extracted from
Mr. Johns' Statement to the
Public on this subject.*

As it respects the advantages which the Baptist Missionaries possess for the important work of publishing the Scriptures in the Eastern languages, we need only mention their local situation, (within 15 miles of Calcutta)—their long residence in India; their valuable library of critical authors on Scripture;—a foundry for types of the numerous Eastern characters;—ingenious natives under their direction, to cut the blocks for printing the Chinese version; learned natives retained by them to assist in the different translations;—printing presses, with every convenience for printing;—and one of their num-

ber, (Mr. Ward, formerly a printer in England,) to superintend the setting up of the types, &c. These advantages stamp an importance on this establishment which can scarcely be surpassed.

The patronage which these Translators have received, is calculated to confirm the public esteem.

1. Many wealthy and philanthropic individuals resident in India, among whom was the late Mr. Grant, who a few months previous to his decease, bequeathed to them 5000 dollars for the translations.

2. The friends of the Holy Scriptures in Scotland, of all denominations, have repeatedly and liberally contributed to this object.

3. The British and Foreign Bible Society, that grand and peculiar institution of modern times, has voted annually for 3 years nearly 5000 dolls. The New York Bible Society have also aided the design.

4. The American people generally, who, almost unsolicited, furnished about 6000 dolls. in the years 1806 & 7; a supply mentioned by the Missionaries "with peculiar gratitude."

In taking a view of the expences already incurred, the mind is affected with a pleasing astonishment at the efforts which have supported the work undertaken by a Society whose funds, at its commencement in 1792, were only £13, 2, 6 sterling, less than *sixty dollars*!

From 1801 to 1809, the money received from various sources, for the translations expressly, amounted to the sum of 39,584 dolls. 17 cents.—There was expended within the same time 36,443 dollars 72 cents, leaving a balance of rather more than 3000 dollars, which was even at the time, more than absorbed, by the versions in the press, exclusive of types, &c. &c.

Previous to 1809, the Missionaries had not made many drafts on the Society, in England, but since that period they have drawn considerably, amounting to 21,333 dolls. in the last year, as stated in a letter just received by Missionaries now in this country, from the Rev. Dr. Fuller, the venerable Secretary of

the Society, who adds, "Notwithstanding collections lately made in Scotland, amounting to 5,777 dolls. we are not able at present to meet our demands, and it may be a year ere we shall be, for our funds are considerable *more than exhausted*."

The manner in which the Scriptures have been received by the natives, will afford satisfaction to the contributors, as it has served to encourage the hearts of the unwearied laborers. So early as 1803, the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah, were finished in Bengalee, and "began to be a good deal read by the Natives. Some came to Serampore from a great distance to inquire about 'the new Shaster.' One was heard to say, "This Shaster will be received by all India, and the Hindoos will become *One Cast*." Another, had carried about with him a Copy of the New Testament, which was nearly worn out by reading. Besides giving away copies to those who apply for them, at the Missionary Settlement, the Missionaries, Native and European, carry them in their tours through the country, and in most places, find the people eager to receive them.

Often is the poor Hindoo seated under the shade of the trees, reading 'this wonderful Book.' A native of talents has been for some time stationed in Orissa, near the famed Temple of Juggernaut, the Moloch of Hindoostan; the road to which for fifty miles, is strewn with the human bones of self-murdered votaries: here this messenger of peace is frequently seen accosting his idolatrous countrymen, amid the scattered remains of their brethren, and fathers; presenting them with the word of life, in the very "language of Juggernaut."

A circumstance highly important to the Eastern world, is a step late-

ly taken by the corresponding committee of the British and Foreign Bible Society, of which Messrs. Carey, Ward, and Marshman, are members. This is the forming a *BIBLIOTHECA BIBLICA* in Calcutta; in which Bibles of all sorts and languages will be placed for sale at low prices. This plan was proposed by Rev. Mr. Brown, an episcopal clergyman, and will, it is hoped, do much towards an extended circulation of the Bible, as it is not unlikely, that individuals may purchase copies, to distribute to the poor, of this and of the neighboring nations.

INSTALLATION.

INSTALLED at Austinburgh, (New Connecticut,) on the 25th of September last, Rev. GILES H. COWLES, to the work of the Gospel Ministry. The parts were performed as follows: The Rev. Thomas Barr made the introductory Prayer; Rev. Nathan B. Derrow preached the Sermon from 2 Tim. iv. 5; Rev. Joseph Badger made the Installation Prayer; Rev. John Spencer gave the Charge, and made the concluding Prayer; Rev. Jonathan Lesslie gave the Right Hand of Fellowship.

The Sermon and other exercises of the day were pertinent, solemn and interesting; an agreeable attention and solemnity appeared in the audience. Singing was excellent, and from the great unanimity and harmony in the Church and Society, pleasing hopes were raised in the council of a prosperous and joyful connexion—that the cause of Zion would be promoted, and the hearts of Christ's chosen flock refreshed.—The council voted that a copy of their proceedings be transmitted to the Editor of the Connecticut Evangelical Magazine for publication, in whole or in part.

Donations to the Missionary Society of Connecticut.

1811.

Nov. 4.	Received from Rev. Joel T. Benedict, collected in New settlements,	-	-	-	-	-	-	\$ 39 16
Dec. 2.	From Rev. Abraham Scott, do.	do.	-	-	-	-	-	19 68

\$ 58 84

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